

Philosophy vol. 6.
A

W A R N I N G

To the INHABITANTS OF

E U R O P E,

But more particularly,

E N G L A N D:

B E I N G

Some Remarkable PROPHECIES of the
Eminent *Bishop Usher*, JOHN GIBSON,
GEORGE WITHERS, and JACOB BEHME,

Which seem now near fulfilling; and
threaten the *Downfal* of the Church of Rome;

With some Account

Of *Five Suns* which were seen at once,
and a very remarkable Appearance of the
HEAVENS in *Oxfordshire*,

An EARTHQUAKE, and the STREAMING LIGHTS
which have of late Years appeared in the AIR,
Portending some SIGNAL EVENT.

Ezek. xxxiii. 5. *He heard the Sound of the Trumpet and took not
Warning, his Blood shall be upon him, but he that taketh warn-
ing shall deliver his own Soul.*

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W A R N I N G

TO THE INHABITANTS OF

E U R O P E

E N G L A N D

Some Remarkable PROPHECIES of the
Futurity, which have been
George Wither, and Jacob Hambleton.

Which I am now publishing; and
the most the most of Rome.

Of the same which were seen at once.

and a very remarkable Appearance of the
Heavenly Light.

An Account of the same, and the
which have been seen in the Air.

London: Printed by J. Sturges, at the
Sign of the Anchor, in St. Dunstons Church-yard.

TO VIZ: JOHN, M. D. & C. 1717.

TO THE
R E A D E R.

Friendly Reader,

SUCH is, and always hath been, the Love and good Will of the great God Almighty, Maker of Heaven and Earth, that before the sending his Rod upon any Nation or People, he forewarneth them, in order that they may return, repent, and live; chusing rather to draw back the impending Blow than to strike. Many Testimonies of his Paternal Love we have, both in the holy Scripture, and History, insomuch that it became a Proverb in the Land of Israel, saying, The Days are prolonged and every Vision faileth. Ezek. xxii. 12. Therefore they put far away the evil Day, Amos vi. 3. indulging themselves in Ease, with Mirth and Delight, having Instruments of Musick, drinking to excess, and following their own carnal Inclinations, which was displeasing to the Lord, and hastened his Judgments; insomuch that he said, That the Word which I have spoken shall be done, (or fulfilled.) therefore

A 2

fore let us not flatter our selves, but remember the Words of the Lord by the Mouth of his Prophet, when he said, Although Noah, Daniel, and Job, were in it, (i. e. in that Place) they should deliver but their own Souls by their Righteousness, saith the Lord, Ezek. xiv. 14. Mark, 'tis not the Righteousness of my Brother can save my Soul, nor the professing Christianity with him, or performing all the external Ceremonies contained in all the several Denominations of Religious Societies, without Repentance unfeigned, and Amendment of Life, can save the Souls of Sinners; therefore let us consider what Part of the Charge laid against Sodom, there is not amongst us? Which was, Pride, Fulness of Bread, and abundance of Idleness was in her, and in her Daughters; neither did she strengthen the Hands of the Poor and Needy; and they were haughty, and committed Abomination before me, therefore the Lord took them away as he saw good. Ezek. xvi. 49, 50. It is greatly to be feared, there is among us that are guilty of all the Sins of Sodom; and if so, why should the Inhabitants of this Nation expect to fare any better than Sodom? If her Sins were such an Abomination at that Time, and it be a certain truth that God is God, & changes not: & seeing he is so, be well assured, that the innumerable

Sins

Sins of this Nation are as great an Abomination to him, (who is of more pure Eyes than to behold Iniquity with Approbation) as ever were the Sins of any Nation or People; therefore let no Man deceive himself, and say, There are some Righteous among us, and for their Sakes I may be saved, or escape. But lay it to Heart, and consider, both Rulers, Priests and others, if God spared not the old World, nor those Cities in the Plain of Sodom, &c. that were destroyed by Fire, nor his chosen People the Jews, how can we expect he will spare a People who have been so much favoured with the Light of the Gospel, with spiritual and temporal Mercies in abundance, as we are sensible of, and must confess, beyond many Nations. Let us consider how great and admirable his Providence hath been, when we have been at the very Brink of Ruin and Destruction, when the Arm of Flesh could not deliver us; even then he disappointed the Designs of them that might have brought the Nation into Confusion; which Things are well known to this Generation: Also he hath given us Peace and Plenty, fruitful Seasons; but what Returns have we made? May it not be said, we are guilty of the great Sin of Ingratitude: Nevertheless, good Laws we have to suppress Vice and Immorality, but yet, do

not

not the dreadful Sins of Drunkenness, Swearing, calling to God for Damnation, and blaspheming the great and sacred Name of the Lord, ring aloud in the Streets, Publick-houses, and Places of Concourse: Do not the Officers hear it? The Judges, Justices, and Magistrates know it? Are not Plays and Masquerades, the Nurseries of Vice and many Evils, Bribery and Corruption of Justice, and abominable Wickednesses practised, highly displeasing to the Lord? And those as National Sins will call for National Punishments; and as those Things are not suppressed, but permitted by the Magistrates, and those in Authority; can it be expected our Armies at Home, or our Fleets Abroad, can defend us?

○ England! Hear and tremble, for the fiery Anger of the Lord will burn like an Oven, and none shall be able to quench it, but by a thorough Reformation, and speedy putting a Stop to those Things we are sensible are highly displeasing to him, and daily provoke him to Anger, before he magnifies his Power as in Days past, when the Lord set all Men, every one against his Neighbour, even the Lord Jehovah, Zech. viii. 10. who said, I form the Light and create Darkness, Isa. xlv. 7. I make Peace and create Evil, Jer. xviii. 11. and this he doth

to bring about his Purposes upon the Children of Men, and who can withstand him?

O! the Confusion and Distress, Sin bringeth upon a Nation and People, and as in Days past, even so now, by reason of Oaths the Land mourneth, therefore Kings, Princes, and the great Men of the Earth, cannot escape his Displeasure.

O how foolish are the Sons and Daughters of Men, to delight in that which will bring Woe and Misery upon them both Soul and Body.

Have not such who have set themselves as sent by Man, to be the Teachers of the People, caused them to err? And by bad Example lessened the Authority of the Ministry and Religion, to the encouraging Infidelity; making it a Trade only to get Money, as many by their Actions too much declare, to be their chief Aim, more than the Good of Souls, and Glory of God, which is daily seen, of which there are many Instances.

*Did not those Things displease the Lord in former Times, as may be seen in Mal. ii. 8, 9. Mich. iii, 5, 6, 7, 11, 12. and bring his Judgments on that People; therefore have we not great reason to expect it now? Although
God*

God is a God of great Mercy, and waiteth long for Peoples Return and Amendment of their ways and their doings, which he hath done to this Nation, (it may be) beyond all Nations we hear of, for how hath his Displeasure been extended on many Nations, and that of late, of War, Pestilence, Fire, Earthquakes, and many other Judgments? Whilst we have been favoured for a long Time. But if we continue still in Rebellion, Hardness of Heart, and Stiffneckedness, and wilfully sinning against Knowledge, and be like unto the deaf Adder, and will not hear, it will be just with the Lord to bring his Rod upon us, and so much the more as has been his long Forbearance and Kindness to us.

O that as the Ninevites, Jonab iii. 8. from the King to the meanest of his People, cried mightily in great Humility to God, and turned from the Evil of their Ways, so may we now, lay aside Pride and every evil thing, that the Lord may turn away his Wrath, and prolong the Day of Mercy, which is the End of publishing this.

From a Well-wisher to all Men.



*The Prophecy of James Usher,
late Lord Primate of Ireland
and Lord Arch-Bishop of
Armagh,*

*Who Prophefied of the REBELLION in Ireland
forty Years before it came to pass.*

*With the Confusion and Miseries of England, in
Church and State,*

The DEATH of King CHARLES the First,

His own POVERTY and WANT,

The Division in England in Matters of Religion,

*And lastly, Of the Great and Terrible Persecution
which shall fall upon the Reformed Churches,
by the PAPISTS, wherein the then POPE
should be chiefly concerned.*

SEVERAL Times in his Life (he said) he
had many Things imprest upon his
Mind concerning *future Events*, with so
much Warmness of Importunity, that
he was not able to keep them secret; but lay
under

under an unavoidable Necessity to make them known.

He foretold that the greatest Stroke upon the *Reformed Churches* was yet to come; and that the Time of the utter Ruin of the See of *Rome* should be when she thought her self most secure: Adding, that this sad Persecution would fall upon all the *Protestant Churches* in *Europe*. And farther he said, All you have yet seen, hath been but the Beginning of Sorrows, to what is yet to come upon the *Protestant Churches* of Christ; who will e're it be long, fall under a sharper Persecution than ever yet has fell upon them: And therefore, said he, look you be not found in the Outward Court, but a Worshipper in the Temple before the Altar; for Christ will measure all those that profess his Name, and call themselves his People; and the Outward Worshipers he will leave out, to be troden down by the *Gentiles*. The *Outward Court*, says he, is the *formal Christian*, whose Religion lies in performing the *Outside Duties* of *Christianity*, without having an inward Life and Power of Faith and Love uniting them to Christ; and these God will leave to be troden down, and swept away, by the *Gentiles*. But the *Worshippers* within the *Temple*, and before the *Altar*, are those who do indeed worship God in *Spirit* and in *Truth*, whose Souls are made his Temples, and he is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections, yea, and their own Wills to him,

and

and these God will hide *in the Hollow of his Hand,* and *under the Shadow of his Wings.* And this shall be one great Difference between this last and all the other preceding Persecutions ; for in the former, the most Eminent and Spiritual Ministers and Christians, did generally suffer most, and were most violently fallen upon ; but in this last *Persecution*, these shall be preserved by God as a Seed to partake of that Glory which shall immediately follow and come upon the Church, as soon as this Storm shall be over ; for as it shall be the sharpest, so it shall be the shortest Persecution of them all, and shall only take away the *gross Hypocrites* and *formal Professors*, but the *True Spiritual Believers* shall be preserved till the Calamity be past.

He said, This great Tryal should be brought on by the *Papists*, and in the Way of a *Sudden Massacre*, and that the *Pope* should be the chief Instrument of it. He then added, That the *Papists* were, in his Opinion, the *Gentiles* spoken of in the xith of the *Revelations*, to whom the Outward Court should be left, that they might tread it underfoot : They having received the *Gentiles* Worship, in their *adoring Images*, and *Saints departed*, and in taking to themselves many *Mediators* ; and this (said he) the *Papists* are now designing among themselves, and therefore be sure be you ready.

He repeated the same Things in Substance to his only Daughter the Lady *Tyrrel*, and that with many Tears, who said, That

That opening the Door of his Chamber, she found him with his Eyes lifted up to Heaven, and the Tears running apace down his Cheeks, and that he seemed to be in an Extasie, wherein he continued for about the Space of half an Hour, not taking the least Notice of her ; then he told her his Thoughts had been taken up about the *Miseries* and *Persecutions* that were coming upon the Churches, which would be so sharp and bitter, that the Contemplation of them had fetched those Tears from his Eyes, and that he should not live to see it ; but possibly she might, for it was at the Door : Therefore take heed (says he) that you be not found *sleeping*.

The same Things he also repeated to the Lady *Byffe*, Wife to the *Lord Chief Baron* of *Ireland*, but with adding this Circumstance, That if they brought back the King, it might be delayed a little longer ; but (says he) it will surely come, therefore be sure to look that you be not found unprepared for it.

The VISION of J. G.

I being alone, riding on the Way not far from *Windfor*, was much troubled in my Spirit, often crying out in much Sorrow and Bitterness, O Lord ! *What wilt thou do with this poor Nation, and particularly London ? What wilt thou do with her Inhabitants, O Lord ! For thou knowest their*
State

the State is sad and miserable, and few there be that
 and rightly lay it to Heart, or are truly sensible thereof !
 and And in this Contrition of Heart and Spirit I
 n he passed several Miles, until I came to an obscure
 our, Place, where I lighted off my Horse, and sat
 told me down upon the Ground ; and after some
 t the Time, I heard a pure small Voice, as if it had
 upon been the Voice of a young Child, only it was
 bit much more piercing ; which said, *My Decree*
 ched concerning this Nation, it is finished, it is sealed,
 ould and what I have decreed, none can alter ; for the
 for Nation of England hath been unto me a provoking
 (says Nation, and particularly London ; for I have fed
 that City, yea and the whole Nation, with such
 Mercy and Blessings, yea, with such abundance of
 good Things, that I have not done the like to any
 Lady Nation or City under the Sun, in this latter Age ;
 land, yet notwithstanding all the Mercy and Blessings with
 they which I have blessed them, they have the more pro-
 ed a voked me, and kindled my Wrath and Anger against
 come, them, than any other People or Nation under Hea-
 ound ven : Also I have mixed Mercies and Judgments
 together, and visited them therewith, yet they are
 as stubborn and rebellious against me and my holy
 Laws, as ever, from the Highest to the Lowest of
 them, therefore, it is in my Heart to humble them,
 and yet again and again to visit them with sore and
 grievous Judgments. Then said I, O Lord God
 of Heaven and Earth, there is none able to
 withstand thee in that which thou hast decreed ;
 yet suffer me that I speak : O thou that inhabi-
 test Eternity, and always dwellest in the Light !
 Thou hast already visited this poor Nation with
 sore

fore and grievous Judgments, *wiz.* the *Pestilence*, & the *Fire*, &c. with the *former* thou hast cut off many Thousands, and with the *latter* thou hast left many destitute : and all this thou didst in thy Justice ; yet if it be thy Will, and if it stand good in thy Sight, O thou that art just in all thy Ways, and righteous in all thy Judgments, spare this poor Nation, and heal all the Backslidings of the Inhabitants, and cause thy Light and Glory yet to shine upon them.

Then the pure small Voice spake again, saying *Plead not for this People, for they are a heady stubborn, self-willed People, and their Rebellions and Cruelty committed against me and my Laws, have kindled my Wrath and Indignation against them, which cannot be quenched until I have accomplished what I have determined to do : I have other two great Judgments ready to visit this rebellious Nation ; with one of which, that is the Sword, I will intermix with that which is yet behind, the Pestilence and Fire, and the other shall be a dreadful Famine, and sore pinching Hunger shall come to make an End and accomplish that which I have determined, which the other Three shall leave undone : For as I have multiplied and increased Mercies and Blessings upon this Nation (which have been abused and turn'd to a wrong End, even so will I increase and multiply my Plagues and Judgments upon it, till I have accomplished that which I have determined concerning the Inhabitants thereof, who shall know that I am the Lord, and have spoken these Things, and will shortly bring them to pass.* Then said I, O thou that art just

and true, when shall be the Time for those fore Judgments? And what wilt thou do with thy People in the Time of them? He said, *As for the Times, they are in my Hands, and few there be that shall know them; but they hasten on apace. And as for my People, those that are truly mine, I will keep them in perfect Peace, and none of those Things shall make them afraid. Go, write down quickly what thou hast heard, and declare it, be faithful, and my Blessings shall be with thee.*

An Account of the Appearance of Five Suns on the 9th of the 11th Month called January, 1705, about One of the Clock in the Afternoon, being Tuesday.

WE whose Names are hereunto under written, being at Plough in the Field near the Town of Church-bill in Oxfordshire, near Chippingnorton; at which Time there appeared these strange Things, all which were to be seen about a Quarter of an Hour, and some Part of it near Half an Hour, all which we beheld with great Amazement. The Colours were as I shall relate, and what we compared it unto.

It was the Appearance of *Four Suns*, besides the *true Sun*, the East-side of the Sky then being indifferent clear, but on the West-side there were

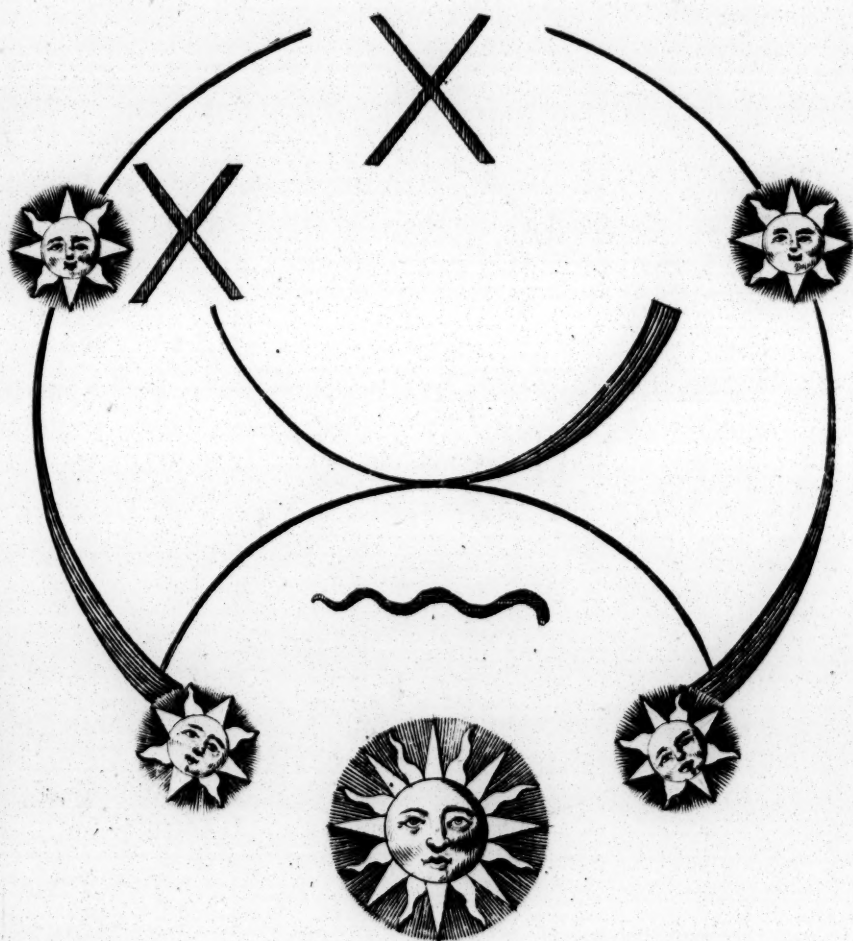
were some Clouds. The Two that were near the True Sun, were very bright on that Side towards the Real Sun, but on the Sides towards the Circle, they were of a Fiery Colour, and somewhat of a Rainbow Colour, from which there issued Streams or Circles, which Streams near these two Mock-Suns, were of the Rainbow Colour; but the other Part of the Circles were of a Blewish White or Chrystal Colour; and so were the Two Suns at East and West, but they were brighter than the Circle. The Two Crosses were of the same Colour. The Two Bows that stood over the Three Suns at South and South West, were of a Rainbow Colour. A crooked Figure stood directly over the Real Sun, the lower Edge of which was of a Rainbow Colour, but all the upper Part of it was of a Yellowish White. One of the Crosses stood directly upright, almost full North from the True Sun; the Other near to the Mock-Sun in the East, pointing North and South. The great Circle, the farther it went Northward, the nigher the Earth it seemed to be, and the Cross in the North seemed to be but little above the Horizon.

The Spectators
Names.

Thomas Davis
Robert Davis
William Smith
Robert Brooks

Those

A Figure or Figures of the Heavens



*As it appeared on the Ninth day
of January 1705 about One of y^e
Clock in y^e afternoon being Tuesday.*

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Those Meteors or Streaming Lights which have been so particularly observed these several Years of late, the Parallel of which hath not been known in our Kingdom heretofore, which if they do not proceed from any Natural Cause, which I cannot learn that any Person can prescribe any; (and if from a Natural One, why might not they have appeared so in Time past?) We may conclude they proceed from a Supernatural Cause, and doubtless, must be the Fore-runners of some extraordinary Thing to befall this Nation. Moreover let us consider, that the *Jews* before their Destruction, had abundance of Warnings Time after Time, to which they would not adhere; for which they are branded to latest Posterity, with *Disobedience* and *Hardness of Heart*, even to a Proverb, and the Derision of all *Christendom*: Yet after the Lord had bestowed, in the Riches of his Mercy, his innumerable Favours upon them, by sending his Servants to invite them to forsake the *Evil of their Ways*, and to *return, repent and live*, (and they would not hear) he was graciously pleased in the Riches of his Mercy, in order to shock their Hard Hearts, as we may read in the History of *Josephus*, to cause to be seen over their City, certain wonderful and surprising Meteors, or Prodiges, before he was pleased in his great Wrath to give that fatal and terrible Stroke. Then if the Cause was such to them, why should we expect to have it the Prodrome of better Things now? Can we imagine we are more in his Favour than they were? Or is the

C Righteousness

Righteousness of this Nation greater than theirs? Let us consider, is it not become a Proverb? *Never was any Nation or People more wicked than this?* Is it not then a great Pity, that a People so high in Profession, should have occasion to brand themselves with so terrible and monstrous a Mark. But to return, we may remember, that it has been observed, that those Lights have come North, East, and West, and gathered into a Circle over us. Also, Streams coming from the same Parts, have gathered into three Bodies, and Beams, or Armies, which moved towards one another, until they met united, and then the Horizon looked all over as like unto Blood: I shall not give any positive and particular Judgment on these Things, but leave them to the Judgment of every considerate Person; only I do conclude, that they are Fore-runners, and forewarnings to us of some great Thing the Lord is about to bring to pass.

Also I think it not amiss to give a short Hint of two Instances more, of which the first I shall mention was, *Three Suns* appearing, viz. the True Sun and Two Mock Suns, which were seen in some Parts of this Kingdom, the 8th Day of the Month called *April* 1727, in the Morning. The Other was a particular Warning and Paternal Caution, when the Lord, as a tender Father, was pleased to shake his Rod by an *Earthquake*, a Thing almost universally felt throughout this Kingdom; yet in such a tender manner, as not to destroy any Part of it: Which Things ought

ought to be as Motives to excite us to forsake the Evil of our Ways, and to return and repent, or we may expect more Trouble.

Many more Visions and Warnings have been from the Lord, to make known to us his Displeasure, and that he will scourge us, if we do not repent and amend our Ways and our Doings.

Some Remarkable Sayings of JACOB BEHME, in the Year 1623,

Which are now NEAR to be Fulfilled, as may be seen in his Book intituled, A Christian Information concerning the Last Times. Wherein he saith.

THE Oriental Beast getteth an Human Heart and Face, i. e. the Turk shall turn a true Christian; but before this comes to pass, while he is a Beast, he shall help to tear down the Tower of Babel with his Claws.

For this End hath the Lord raised him up, that so the Tidings out of the East should trouble Babel; and likewise the Tidings out of the North, do at this Day mightily trouble the Inhabitants of Babylon, to hear that the Lord hath raised his Seed in the North Country, and now they bestir themselves, and would have them driven out of this North-Country by all means.

But hear farther what this German Author saith. He said, In the Darkness of the North ariseth a Sun, which taketh its Light from the sensualish Properties of the Nature of all Beings, from the former expressed Words : And this is a Wonder, at which this Nation will rejoyce.

Also he saith, An Eagle (i.e. the Emperor of Germany) hath hatched young Lions in his Nest, and brought them Prey, till they have grown great, hoping that they would bring their Prey to him ; but they have forgotten that, and taken the Eagle's Nest, and plucked off his Feathers, and in Unfaithfulness bit off his Claws, so that he can fetch no more Prey, though he should starve for Hunger.

And also he saith concerning the Turk, That he should very easily come to the Rhine Stream, (being a River that runs through the Heart of Germany.) where (saith he) then the great Overthrow of the Children of Babylon may come to pass, where two great Rods shall appear, the One by War, the Other by Mortality, in which Babel shall be ruined, saith the Spirit of the Lord, in all those who have prophesied before us.

Farther he saith, A Lilly shall blossom to you in the Northern Countries, if you destroy it not with the Sectarian Contention of the Learned ; then it will become a great Tree among you ; but if you shall rather contend than know the
True

True God, then the Ray passeth by and hitteth only some; and then afterwards you shall be forced to draw Water for the Thirst of your Souls among strange Nations.

And for all you who do not witness the *Lilly* brought forth in you, but are ready to ask what this *Lilly* is? The Author tells you in his Book what it is, and how you may know it.

The *Lilly* will not be found in Strife or Words, but in a friendly, humble, loving Spirit, together with good sound Reason; this will dispel and drive away the Smoke of the Devil, and flourish in its Time, to the Overthrowing of *Babel*, and the Building up of *Sion*.

Also in his Book, he saith, That the *Turks*, after they have torn down the Tower of *Babel*, as a Beast with their Claws, and given to those People and Nations Blood to drink, that have drank the Blood of the Saints and Martyrs; then they shall (saith he) come in with great Joy and great Humility unto *Abraham*, i. e. *Christ*.

And (he saith) they shall not come in the Form of a *Babylonical*, formal, literal Christendom, in their invented and contrived Orders, which are only verbal outside Christians; so that a Testimony and some outward Footsteps of Christ and his Kingdom, have still continued upon the Earth; but they shall be born in Spirit and Power, for they are the lost Son, that is

is wandred a way from the Father, and is become the Swineherd.

But when the Angel shall bid them return, they come in the Humility of the lost Son, returning to the Father, where then the great Joy shall be kept by Christ and his Angels, that the Dead is made alive, and the Lost is again found, and the true Golden Jubilee Year of the Marriage of the Lamb ariseth up among them.

And albeit *Christendom* the Elder Brother, (who hath continued in the Letter) doth grumble at it, in respect of the different Form that he hath made to himself, (for the most Part for his Belly and Honour) yet they are not moved at it, they are merry with the Father.

And they are the Two Sons, to one whereof the Father said *Go, and do this* ; and he said, *Yea*, but did it not : And to the other Son, (which is the *Turk*) *Do this*, and he said, *No*, but did it : Which doth so highly advance and magnify the *Turks* in the Kingdom of Nature, which the blind World doth not understand : And tho' *Christendom* calls them by the Name of *Infidels* and *Unbelievers*, yet (*saith he*) they are both alike while the one lives like the other.

Several

* * * * *

SEVERAL *Prophecies* that have foretold the *Downfal* of the *Idolatrous Church of Rome*, with her *false Priesthood*, seem near being accomplished; and the fulfilling of the *Visions* that *John the Divine* saw, which are written in the *Revelations*, is now seen, and *the 42 Months, the Time, Times, and half a Time, being one Thousand two Hundred and Sixty Days, a Day for a Year*, are accomplishing; and the *Church* is now returning out of the *Wilderness*, and the *Merchants of Babylon*, viz. the *covetous Prelates and Priests Trade*, will come to an End.

God is raising, and will raise up a *Gospel free Ministry* of his own preparing, to preach the *Everlasting Gospel* to all that dwell upon the *Earth*, then shall that ancient *Prophecy* be fulfilled, viz.

Babylon shall fall into Contempt and Scorn,
And *Gospel Angels* shall our *Church* adorn.

Also another ancient Prophecy, viz

The *Pope* shall have a fatal Fall,
And never trouble more *Whitehall*,
Nor *England's People* more enthrall. }

As

As God is the same and changeth not, the following Texts are thought not amiss to be taken Notice of by us in these our Days.

I will execute Judgment, I am the Lord. Exod. xii. 12. — If I whet my glittering Sword, and my Hand take hold of Judgment, I will render Vengeance to my Enemies. Deut. xxxii. 41. — Evil Doers are God's Enemies. — I will make mine Arrows drunk with Blood, and my Sword shall devour much Flesh. Deut. xlii. — He said, Come my People, enter thou into thy Chambers, and shut thy Doors, hide thy self for a Moment, till the Indignation be over. Isa. xxvi. 20. — When the Judgments of the Lord are in the Earth, the Inhabitants of the World learn Righteousness. Ha. xxvi. 9. — When Israel forsake the Lord, then my Anger shall be kindled. Deut. xxxi. 16, 17. — And they should be devoured, and many Evils and Troubles shall befall them. — The Day of the Lord is at hand, it shall come as Destruction from the Almighty. Deut. xiii. 6 — Behold the Day of the Lord cometh cruel both with Wrath and fierce Anger. Isa. xlii. 9. — To lay the Land desolate, and he shall destroy the Sinners out of it. — My Eye shall not spare thee, neither will I have Pity: I will judge thee according to thy Ways. Eze. vii. 4. — When the Righteous are in Authority, the People rejoyce: But when the Wicked beareth Rule, the People mourn. Prov. xxix. 2. — Because Sentence against an evil Work is not executed speedily, therefore the Heart of the Children of Men is set in them to do Evil. Eccl. viii. 11.

Prophecies

* * * * *

Prophecies collected out of *John Maximilian, Dant*, printed, 1710. Translated out of *High-Dutch* by *B. Furly*.

Shewing the dreadful Judgments to be poured forth upon impenitent Christians, and false Idolatrous CHRISTENDOM.

Which Judgments seem to be at the Door.

THE Author saith, that the Great Turk shall come down the second Time upon Christendom, and make great Desolation in several Kingdoms: Wo unto thee Poland: Wo unto thee Silesia: Wo unto thee Saxony. In those Places he seemeth to intimate that the heavy Judgments shall begin.

And they shall be divided one against another; for one shall fall upon the other; and one King shall destroy another; and one Prince the other: They shall be brought from all Parts in Heaps together, for they are a bloody Crew and wicked Seed before me; saith the Lord God: And they shall be swept away as Dung by the Sword, Famine, and Pestilence.

And their Cities shall be laid desolate; and the Land of *Prussia*, and her whole Kingdom,
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the Land of *Hets*, and the whole *Roman* Empire, and all the Cities thereof; and *Ishmael* the *Great Turk* shall devour them.

Thus saith the Lord of Heaven, I will plague *Christendom*, so called, with *War* and *Famine*. Those Plagues shall begin in a short Time, and increase; lamentable Times shall come: The Beginning of those Calamities will be, when the King of *France* shall endeavour to make himself great, *Preparation for War shall be all over Christendom*; and the *Turks* shall subdue the King of *France*; and great Troubles shall attend the Kingdom of *France*; the *Netherlands* will be in a bad Condition, by reason of great *Death*, so that People will be at a Loss to get Provision, and shall fall one upon another like Mad-dogs: And great Troubles shall come upon *England* and *Holland*, for their Sins, they are daily committing.

A Prophecy by a Person unknown.

TH E Power of the Great and Only God, who made Heaven and Earth, being upon my Heart, I do testify in his Name, that a *dreadful Day* is approaching, wherein the Foundation of Men shall be proved, and their Buildings tried. The *Sword* which now reigneth in other Nations, shall in a short Time be suffered to come into this Nation, and shall be sheathed

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in the Bowels of the Workers of Iniquity, the Wicked shall fly before it, &c. Many in this Land shall thereby be put to Death. The careless Professors of all Professions shall suffer Loss, they shall be astonished and put to Shame and Confusion of Face, and many shall perish by the Hand of the Enemy ; they who profess themselves to be Ministers, and yet feed themselves, and not the Flock, those shall be confounded ; their Philosophy and vain Deceit shall not hide them from the Wrath of the Lamb, who will execute Justice and Judgment in the Earth ; yea the Ministry shall be proved amongst all Professions, and all that proceed not from God's holy Spirit, which is the *Spring and Fountain of Gospel Ministry*, the Day that is at hand shall declare this, the Hour that cometh shall seal it, for the Lord of Hosts is jealous of his Glory, and will not suffer his little Ones long to be imposed upon with feigned Speeches ; they want the Word, and they shall feed upon it, it shall flow in their own Breast, and they shall be made to grow thereby : And yet will God (who pleadeth the Cause of the Innocent) preserve a living and substantial Ministry through all, and these shall not be ashamed (who dwell in the Deep before the Lord) to publish solid Truth to the Children of Men ; they who have a real Gift, and keep thereto in Truth, shall sound forth the Praise of the King of Kings, and Lord of Lords, in the midst of fiery Tryals : Those shall be a Strength to the Weak, these also shall comfort the People, in whose Hearts is Integrity, so

that a living People will the Lord preserve in *the Hollow of his Hand*, when the Wicked shall be tossed to and fro, & have no resting Place: The Righteous then shall have Cause to rejoyce in the powerful Arm of God's Salvation, but the Wicked shall fear and tremble; yea, many shall perish and come to nought. O the Day that is coming, is a sharp and pinching Time, wherein *Religion* will be brought upon the Stage, and they who would maintain it by *Might*, and *Sword* and *Gun*, these shall perish by their own Weapons; and many who trust to Outside Performances and Carnal Ordinances, shall be stripped, yea wholly stripped of their Religion, so that the Emptiness of these Things shall be clearly seen, and truly religious Souls shall see Salvation in nothing but *the true and living Fountain of all Grace and Mercy*.

The careless Professors of the Truth, who profess *Christ to be the true Light that shineth in the Heart*, and yet walk in Pride, Covetousness, and Iniquity; O what shall become of these? My Soul mourns deeply on their Account, they shall howl and lament, they shall clap their Hands, and say, *Would God we had never been born, our Cause is deplorable, we have spent our Day, the Harvest is over and we are not gathered, the Summer is ended and we not saved, we shut our Ears when God's Trumpet hath been sounded, we hardened our Hearts at his Rebuke, we are undone, the fierce Anger of the Lord is kindled upon us, we*
 now

now cry, & he heareth us not, he laugheth at our Calamity, and mocketh now our Fear is come upon us ; Desolation and Destructions as a Whirlwind, because we hated Knowledge, and would not chuse the Fear of the Lord ; nay, we hated our best Friends, and spoke lightly of the Faithful, we derided them in our Cups, and vaunted over them in our Spirits, but now do we plainly see they rejoyce in the Lord, they are joyful in his House of Prayer ; and here we languish, we weep, we mourn, and cry, we are tormented, and find no Rest, we are afflicted and find no Comfort, the Day is hot ; without, Weapons of War do glister in the Street, the Enemies are at Hand, and within, we find no Succour, but the fiery Indignation of the Lord burns in our Hearts.

This indeed will be dreadful, when there will be nothing to stand by the Soul in the Day of Trouble, that will ease. Alas, what shall I say for those ? Gather them, O Lord, if it please thee, into thy Garner, before this Day, that they may not be burnt up among the Chaff, that is to be consumed with unquenchable Fire.

Now after the Tribulations of those Days, the Truth shall shine forth in Brightness, the Kings of the Earth shall behold its Beauty, and be enamour'd with its Lustre : Striplings shall go forth into Nations and Islands, and sound forth the Gospel of Peace, even in those very Kingdoms where there is at this Time the Sound of War, the Trumpet, the Cannons and Bombs, and the Guns, & desperate Cries of the Wounded,
yea,

yea, the Places that have been, and are imbrued with Blood, shall enjoy Cœlestial Showers of Divine Doctrine, showering forth from the divine Fountain, through those that shall be sent in the Name of *Jesus* amongst them; and many Hearts will receive the Showers of God's Love of it: Then will the Borders of God's Sanctuary be enlarged, and the Children of Men shall flock to the Name of the Lord *as Doves to the Windows*, they shall come in Innocency unto the Light, and embrace the Appearance of the Sun of Righteousness.

It is desired, the *Reader* may not make a light Thing of it, but mind and consider the many *Warnings* that have been given in Love to this Nation, and answer the End thereof, which is *Repentance and Amendment of Life*; it being nothing less that will appease the Wrath of God, whose Day shall burn as an Oven, and all the Proud, and all that do wickedly, shall be as Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall neither leave them Root nor Branch: But unto those that fear my Name, shall the Son of Righteousness arise with Healing in his Wings, and they shall go forth and grow as Calves in the Stalls. Mal. iv. ver. 1, 2.

*A Word of Reproof to the Wicked,
 and of Consolation to the Righteous.*

*About the 10th Month, 1733. in the City
 of London.*

AS I was inward with my Mind, as I lay on my Bed, it opened on my Mind, that this Nation is sick, and *her Distemper greatly encreaseth*, and is in a very bad State, which very much encreaseth upon her: and as Sin and Iniquity of all Kinds doth so much abound in every Branch, bringing forth corrupt Fruits that are greatly offensive to God, the good Husbandman, that hath planted the good Seed of the Gospel in her, and watered it with his heavenly Rain, whereby he might have reasonably expected good Fruit, but instead thereof she hath brought forth *Wild Grapes*; what could the Lord have done more than he hath done for this Nation? He hath been as a Hedge and Defence in our greatest Times of Danger, and also favoured us with Peace and Plenty: *Shall I not visit for these Things?* saith the Lord. Shall I always forbear my Rod that I have prepared, and hath long been with-held for the Sake of a small Remnant, who are sighing and crying by reason of the Abomination of the Times that abound?

bound? Which we daily hear and see: Are these the Returns they have made me for my Mercy and long Forbearance? Is there any Amendment, or Reformation, that doth appear from the Highest to the Lowest of the People? Do they not all break the Laws? Do those in Authority, that should rule for me in a true Zeal, and be good Examples to the People, suppress those Things they know and confess are greatly displeasing to me? Nay, they do not; and therefore my Wrath is kindled, and my sore Displeasure shall be executed speedily. I will no longer be a Defence to this Nation, who are putting their Hope and Trust in their own Strength, and not in me, saith the Lord; who persist in open Rebellion against my Laws, Rulers, Priests and People: But my chosen People I will mark with my Love; and I will preserve and support them, when Distress, and Anguish, Horror and Amazement, shall come upon and beset the People, that have, and do daily and openly prophane my Name; and what they have put their Trust in shall fail them, and I will bring down their Pomp, and their vain Glory shall be brought down; and they shall be stript of their Gods of Gold and Silver, and those Idols that have so long lodged and been entertained in their Hearts.—*The Throne is established by Righteousness, Prov. xvi. 12.—Righteousness exalteth a Nation, but Sin is a Reproach to any People. chap. xiv. 34.—See Jer. xviii. 8, 9, 10.*

Mr.

Mr. Geo. Withers Revived :

OR

*His Prophecy of our present Calamity,
 and (except we repent) future Misery.*

GOD hath a controversie with our land,
 And in an evil plight affairs do stand :
 Already we do smart for doing ill,
 Yet us the hand of God afflicteth still,
 And many see it not ; as many be
 So wilful, that his hand they will not see.
 Some plainly view the same, but nothing care ;
 Some at the sight thereof amazed are
 Like *Belthazar*, and have a trembling heart,
 Yet will not from their vanities depart.
 Some dream that all things do by chance succeed,
 And that I prate more of them than I need :
 But heaven and earth to witness I invoke,
 That carelessly I nothing here have spoke.

If this, O sickly *island*, thou believe,
 And for thy great infirmity shalt grieve,
 And grieving of thy follies make confessions,
 And so confess thine infinite transgressions,
 That thou amend those errors, God shall then
 Thy manifold distempers cure agen ;
 Make all thy scarlet Sins as white as snow,
 And cast thy threatened judgments on thy foe.

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But

But if thou (fondly thinking thou art well)
 Shalt slight this message, which my muse doth tell,
 And scorn her counsel; if thou shalt not rue * *
 Thy former ways, but frowardly pursue
 Thy wilful course; then hark what I am bold
 (In spite of all thy madness) to unfold:
 For I will tell thy fortune; which, when they
 That are unborn shall read another day;
 They will believe God's mercy did intuse
 Thy Poet's breast with a prophetick muse.
 And know, that he this author did prefer,
 To be from him, this *isle's remembrancer*.

If thou, I say, O *Britain*, shalt retain
 Thy crying sins, thou dost presume in vain
 Of God's protection: if thou stop thine ear,
 Or burn this rowl, in which recorded are
 Thy just indictments, it shall written be
 With new additions, deeply stamp't on thee
 With such characters, that no time shall raze
 Their fatal image from thy scarred face.
 Though haughtily thou dost thy self dispose;
 Because the sea thy borders doth inclose;
 Although thou multiply thy in-land forces,
 And muster up large troops of men and horses;
 Tho' like an eagle thou thy wings display'st
 And (high thy self advancing) proudly say'st,
 I sit aloft, and am so high, that none
 Can fetch me from the place I rest upon:
 Yea, tho' thou no advantages did'st want,
 Of which the gloriest emperies did vaunt;
 Yet, sure, thou shalt be humbled and brought low,
 Ev'n then, perhaps, when lest thou fear'st it so.
 Till thou repent, provisions which are made
 For thy defence, or others to invade,

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Shall be in vain ; and still, the greater cost
 Thou shalt bestow, the honour that is lost
 Shall be the greater ; and thy wasted strength
 Be sick of a consumption at length.

Thy *treaties* which for peace and profit be,
 Shall neither peace nor profit bring to thee.

Yea, all thy winnings shall but fewel be,
 To feed those follies that now spring in thee.

On all thy fruits and cattle in the fields,
 On what the air, or what the water yields,

On prince or people, on both weak and strong,
 On priest and prophet, on both old and young ;

Yea, on each person, place, and every thing,
 The plague it hath deserved, God shall bring.

A leanness shall thy fatness quite devour ;

Thy wheat shall in the place of wholesome flower
 Yield nought but bran. Instead of grass and corn,

Thou shalt in time of harvest reap the thorn,
 The thistle, and the briar. Of their shadows

The groves shall robbed be. Thy flower meadows
 Shall steril wax. There shall be seldom seen

Sheep on the downs, or shepherds on the green.

Thy walks, thy gardens, and each pleasant plot,
 Shall be as those where men inhabit not.

Thy villages, where goodly dwellings are,
 Shall stand as if they unfrequented were:

Thy cities, and thy palaces, wherein

Most neatness and magnificence hath been,

Shall heaps of rubbish be, and (as in those

Demolish'd abbies, wherein daws and crows

Now make their nests) the bramble and the nettle,

Shall in their halls and parlours root and settle :

And moreover, they that now are trained

In ease, and with soft pleasures entertained ;

Instead of idle games, and wanton dances,
 Shall practise how to handle guns and launces,
 And be compell'd to leave their friend's embraces,
 To end their lives in divers uncouth places,
 Or else, thy face, with their own blood defile,
 In hope to keep themselves and thee from spoil.

Thy purest rivers God shall turn to blood ;
 With every lake that hath been sweet and good.
 Ev'n in thy nostrils he shall make it stink,
 For nothing shall thy people eat or drink,
 Until their own, or others blood it cost ;
 Or put their lives in hazard to be lost.

Most loathsom frogs , that is a race impure,
 Of base condition, and of birth obscure,
 This hateful brood shall climb to croak and sing,
 Within the lodging-chambers of the *King* ;
 Yea, there make practice of those natural notes,
 Which issue from their evil-sounding throats,
 To wit, vain brags, revilings, ribaldries,
 Vile slanders and unchristian blasphemies.

The land shall breed a nasty generation,
 Unworthy either of the reputation
 Or name of men ; for they as lice shall feed,
 Even on the body whence they did proceed ;
 There shall moreover swarms of divers flies
 Engendred be in thy prosperities,
 To be a plague : and still are humming so,
 As if they meant some weighty work to do,
 When as upon the common stock they spend ;
 And nought perform of that which they pretend.

Then shall a darkness follow, far more black,
 Than when the light corporeal thou dost lack.
 For, grossest ignorance, o'reshadowing all,
 Shall in so thick a darkness thee intral,

That

That thou a blockish people shalt be made,
Still wandering on in a deceiving shade,
Mistrusting those, that safest paths are showing,
Most trusting them who counsel thy undoing ;
And ay tormented be with doubts and fears,
As one that Out-cries in dark places hears.

Nor shall the hand of God from thee return,
Till he hath also smote thy eldest-born.
That is, till he hath taken from thee quite,
Ev'n that whereon thou set'st thy whole delight;
And filled ev'ry house throughout thy Nation,
With deaths unlooked for, and lamentation.

So great shall be thy ruin, and thy shame,
That when thy *neighbouring kingdoms* hear the same,
Their ears shall tingle. And when that day comes,
In which thy follies must receive their dooms ;
A day of clouds, a day of gloominess,
A day of black despair and heaviness,
It will appear. And then thy vanities,
Thy gold and silver, thy confed'racies,
And all those reeds on which thou hast depended,
Will fail thy trust, and leave thee unbefriend ed

Thy king, thy priests, and prophets then shall
And peradventure feignedly return [mourn,
To beg of God to succour them : but they
Who will not hearken to his voice to day,
Shall cry unheeded ; and he will despise
Their vows, their prayers, and their sacrifice.

A sea of troubles all thy hopes shall swallow ;
As waves on waves, so plague on plague shall follow :
And every thing that was a blessing to thee,
Shall turn to be a curse, and help undo thee.
And when thy sin is fully ripe in thee,
Thy prince and people then alike shall be.

Thou

Thou shalt have babes to be thy kings, or worfe,
 Those tyrants who by cruelty and force,
 Shall take away thy ancient freedoms quite,
 From all their subjects ; yea themselves delight
 In their vexations : and all those that are
 Made slaves thereby, shall murmur, yet not dare
 To stir against them. By degrees they shall
 Deprive thee of thy patrimonials all ;
 Compel thee (as in other lands this day)
 For thine own meat, and thine own drink to pay.
 And at the last begin to exercise
 Upon thy sons, all heathenish tyrannies,
 As just *prerogatives*. To these intents,
 Thy nobles shall become their instruments :
 For they who had their birth from noble races,
 Shall (some and some) be brought into disgraces.
 From Offices they shall excluded stand,
 And all their virtuous off-spring, from their land
 Shall quite be worn : instead of whom shall rise
 A brood advanced by impieties.
 That seek how they more great and strong may
 By compassing the publick overthrow. [grow,
 They shall abuse thy kings with tales and lies ;
 With seeming love, and servile flatteries ;
 They shall perswade them they have power to make
 Their wills their law, and as they please to take
 Their people's goods, their children & their lives,
 Ev'n by their just and due *prerogatives*.
 When thus much they have made them to believe,
 Then they shall teach them practices to grieve
 Their subjects by, and instruments become
 To help the scruing up by some and some,
 Of monarchies to tyrannies. They shall
 Abuse religion, honesty, and all

To

To compass their designs. They shall devise
 Strange projects ; and with impudence and lies,
 Proceed in settling them. They shall forget
 Those reverend usages which do besit
 The majesty of state ; and rail and storm,
 When they pretend disorder to reform.
 In their high counsels, and where men should have
 Kind admonitions, and reproving grave,
 When they offend, they shall be threatned there,
 Or scost, or taunted, though no cause appear.

Whatever from thy people they can tear
 Or borrow, they shall keep, as if it were
 A prize which had been taken from the foe,
 And they shall make no conscience what they do
 To prejudice posterity : for they
 To gain their lust, but for the present day,
 Shall with such love unto themselves endeavour,
 That (though they know it would undo for ever
 Their own posterity) it shall not make
 The monsters any better course to take.

Nay, God shall give them up for their offences,
 To such uncomely reprobated senses :
 And blind them so, that (when the axe they see
 Ev'n hewing at the root of their own tree,
 By their own handy-strokes) they shall not grieve
 For their approaching fall : no, nor believe
 Their fall approacheth, nor assume that heed,
 Which might prevent it, till they fall indeed.

Mark well, O *Britain* ! what I now shall say,
 And do not slightly pass these words away ;
 But be assured, that when God begins,
 To bring that vengeance on thee for thy sins,
 Which hazard will thy total overthrow,
 Thy prophets and thy priests shall slyly sow

The

The seeds of that dissention and sedition,
 Which time will ripen for thy said perdition :
 But not unless the priests thereto consent,
 For in those days shall few men innocent
 Be griev'd (through any quarter of the land)
 In which thy clergy shall not have some hand.
 If ever in thy fields (as God forbid)
 The blood of thine own children shall be shed
 By civil discord, they shall blow thy flame,
 That will become thy ruin, and thy shame :
 And thus it will be kindled, when the times
 Are nigh at worst, and thy increasing crimes,
 Almost compleat ; the Devil shall begin,
 To bring strange crotchets and opinions in
 Among thy *teachers*, which will breed disunion,
 And interrupt the visible communion
 Of thy establish'd *church*. And in the stead
 Of zealous pastors (who God's flock did feed)
 There shall arise within thee, by degrees,
 A *clergy*, that shall more desire to fleece
 Than feed the flock. A clergy it shall be
 Divided in it self : and they shall thee
 Divide among them, into sev'ral factions,
 Which rend thee will, & fill thee with distractions,
 They all in outward seeming shall pretend
 God's glory, and to have a pious end ;
 But under colour of sincere devotion,
 Their study shall be temporal promotion ;
 Which will among themselves strong quarrels make
 Wherein thy other children shall partake,
 As to the persons, or the cause they stand
 Affected to, ev'n quite throughout the land.
 One part of these will for preferment strive,
 By lifting up the King's prerogative

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Above it self ; they will perswade him to
 Much more than *law*, or *conscience* bids him do
 And say, God warrants it. His holy laws
 They shall alledge, to justify their cause ;
 And impudently rest, to prove their ends,
 What God for better purposes intends.
 They shall not blush to say, that ev'ry *King*
 May do like *Solomon* in ev'ry thing,
 As if they had his warrant : and shall dare
 Ascribe to monarchs, rights that proper are
 To none but Christ ; and mix their flatteries
 With no less gross and wicked blasphemies,
 Than heathens did ; yea, make their *Kings* believe,
 That whomsoever they oppress or grieve,
 It is no wrong ; nor fit for men oppressed
 To seek by their own laws to be redressed.
 Nay farther, to their wicked ends they shall
 Apply the sacred *story* ; or what ever,
 May seem to farther their unjust endeavour,
 Ev'n what the son of *Hannah* told the *Jews*
 Should be their scourge (because they did refuse
 The sov'raignty of God, and were so vain,
 To ask a king, which over them might reign
 As heathen princes did) that curse, they shall
 Affirm to be a law *monarchical*,
 Which God himself established to stand,
 Throughout all ages, and in ev'ry land,
 Which is as good *Divinity*, as they
 Have also taught, who do not blush to say
 That *Kings* may have both *wives* and *concubines*,
 And, by that rule whereby these great *Divines*
 Shall prove their *tenet*, I dare undertake
 (If sound it hold) that I like proof will make

Of any *Jewish* custom, and devise
 Authority for all absurdities,
 But, false it is ; for, might all Kings at pleasure
 (As by the right of loyalty) make seizure
 Of any man's possessions : why, I pray
 Did *Abab* grieve, that *Naboth* said him nay ?
 Why made he not this answer thereunto,
 (If what the *prophet* said some Kings would do,
 Were justly to be done) thy *vineyard* s mine ;
 And, at my pleasure, *Naboth*, all that's thine
 Assume I may ; why, like a turkey chick
 Did he so foolishly grow sullen sick,
 And get possession by a wicked fact
 Of what might have been his by royal act ?
 If such divinity as this were true,
 The Queen should not have needed to pursue
 Poor *Naboth*, as she did, or so contrive
 His death ; since by the *King's prerogative*
 She might have got his *vineyard*. Nor would God
 Have scourg'd that murder with so keen a rod
 On *Abab*, had he asked but his due :
 For, he did neither plot, nor yet pursue
 The murder ; nor (for ought that we can tell)
 Had knowledge of the deed of *Jezabel*,
 Till God reveal'd it by the prophet to him.
 Nor is it said, that *Naboth* wrong did do him,
 Or disrespect, in that he did not yield,
 To sell, or give, or to exchange his field.
 Now if what here is mention'd, thou dost heed,
 (O *Britain* ! in those times that shall succeed,
 It may prevent much loss, and make thee shun
 Those mischiefs, whereby kingdoms are undone,
 But, to thy other sins, if thou shalt add
 Rebellions (as false prophets will perswade)

Whe

Which likely are to follow, when thou shalt
 In thy profession of *religion* halt :
 Then will thy Kings & people scourge each other
 For their offences, till both fall together :
 By weak'ing of your powers to make them way,
 Who seek and look for that unhappy day.

Then shall disorder ev'ry where abound,
 And neither just nor pious man be found,
 The best shall be a *bryar* and a *thorn*,
 By whom their neighbour shall be scratcht & torn,
 Thy *princes* shall to nothing condescend
 For any merit, just or pious end ;
 But either for encreasing of their treasure,
 Or for accomplishing their wilful pleasure :
 And unto what they sell, or daign for need,
 There shall be given little trust or heed :
 For, that which by their words confirm they shall
 (The royal seals uniting therewithal)
 A toy shall frustrate, and a gift shall make
 Their strictest orders no effect to take.
 The parents, and the children shall despise
 And hate, and spoil each other : she that lies
 Within her husband's bosom, shall betray him ;
 They who thy people should protect, shall slay
 The aged shall regarded be by none, [them :
 The poor shall by the rich be troden on :
 Such grievous infolencies every where
 Shall acted be, that good and bad shall fear
 In thee to dwell ; and men discreet shall hate
 To be a *Ruler*, or a *Magistrate* ;
 When they behold (without impenitence)
 So much injustice, and such violence:

And when thy wickedness this height shall gain,
 To which, no doubt, it will e're long attain,

If thou proceed: then from the bow that's bent,
 (And half way drawn already) shall be sent
 A mortal arrow; and it pierce thee shall
 Quite thro' the head the liver, and the gall.

The Lord shall call, and whistle from afar,
 For those thine enemies that fiercest are,
 For those thou fearest most; and they shall from
 Their countries, like a whirlwind hither come:
 They shall not sleep, nor stumble, nor untie
 Their garments, till within thy fields they lie.
 Sharp shall their arrows be, and strong their bow,
 Their faces shall as full of horror show,
 As doth a lion's. Like a bolt of thunder,
 Their troops of horse shall come & tread thee under
 Their iron feet. Thy foes shall eat thy bread,
 And with thy flocks both clothed be and fed.
 Thy dwellers they shall carry from their own,
 To countries which their fathers have not known:
 And thither shall such mischiefs them pursue,
 That they who seek the pit-fall to eschew,
 Shall in a snare be taken. If they shall
 Escape the sword, a serpent in the wall
 To death shall sting them: yea (altho' they hap
 To shun a hundred plagues) they shall not scape;
 But, with new danger still be chas'd about,
 Until that they are wholly rooted out.

The *plowman* then shall be afraid to sow;
 Artificers, their labours shall forgo;
 The merchant-men shall cross the seas no more,
 (Except to fly and seek some other shore)
 Thy ablest men shall faint, thy wise ones then,
 Shall know themselves to be but foolish men.
 And they who built and planted by oppression,
 Shall leave their gettings to the foes possession.

Yea

Yea, God will scourge thee *England* seven times more
 With seven times greater *plagues* than heretofore.
 Then, thy *allies* their friendship shall withdraw ;
 And, they that of thy greatness stood in awe,
 Shall say (in scorn) is this the valiant nation,
 That had throughout the world such reputation,
 By victories upon the shore ? are these
 That people that were masters of the seas,
 And grew so mighty ? Yea, that petty nation,
 That is not worthy of thy indignation,
 Shall mock thee too ; and all thy former fame,
 Forgot shall be, or mention'd to thy shame.

Then wo to them who darkness more have lov'd
 Than light ; and good advice have disapprov'd :
 For they shall wander in a crooked path,
 Which neither light, nor end, nor comfort hath,
 And when for *guides* and *counsel*, they do cry,
 Not one shall pity them that passeth by.

Then wo to them that have corrupted been,
 To justify the wicked in his sin ;
 Or, for a bribe the righteous to condemn :
 For flames (as on the chaff) shall seize on them :
 Their bodies to the dunghil shall be cast ;
 Their flower shall turn to dust, their flock shall
 And all the glorious titles they have worn, [waste,
 Shall but increase their infamy and scorn.

Then wo to them that have been rais'd aloft
 By good mens ruins ; and by laying soft
 And easie pillows under great men's Arms,
 To make them pleas'd in their alluring charms.
 We gather armies, and we fleets prepare ;
 And then, both strong and safe we think we are.
 But when we look for victories and glory,
 What follows, but events that make us sorry ?

And

And 'tis God's mercy that we turn our faces
 With so few losses, and no more disgraces.
 For what are most of those whom we commend
 Such actions to ; and whom we forth do send
 To fight those battles which the Lord's we call,
 But such as neither fight for him at all ?
 Whom dost thou make thy captains, and dispose
 Such offices unto, but unto those
 (Some few excepted) who procure by friends
 Command, and pay to serve their private ends,
 These by their unrepented sins, betray
 Thy *cause* ; by these, the honour, and the day
 Is lost : and when thou hopest that thy trouble
 Shall have an end, thy danger waxeth double.

We fain would be at peace, but few men go
 That way, as yet, whereby it may be so.
 We have not that humility which must
 Effect it : we are false and cannot trust
 Each other, no nor God with true confessions ;
 Which shew that we abhor not our transgressions.
 It proves, that of our errors we in heart
 Repent not, neither purpose to depart
 From any folly. For all they that are
 Sincerely penitent, do nothing fear
 So much as their own guilt, nor seek to gain
 Ought, more than to be reconcil'd again.
 And they that are thus minded, never can
 Be long unreconcil'd to God or man.
 Belief me *England*, howsoever some
 Who should foresee thy plagues before they come,
 Endeavour to perswade thee that thou hast
 A hopeful time, and that the worst is past
 Yet I dare boldly tell thee, thou hast nigh
 Worn out God's patience by impiety.

And

And that unless the same we do renew
By patience, our folly we shall rue.

And, if we do not more Gods will regard,
That mischief is but for a time deferr'd.

Be mindful therefore while it is to day,
And let no good occasion slip away.
Now rend your hearts, ye *britains*, wash & rinse them
From all corruption, from all evil cleanse them,
Go offer up the pleasing sacrifice
Of *righteousness*, from folly turn your eyes:
Seek peace, and follow it with strict pursuit:
Relieve the needy; judgment execute;
Refresh the weary, right the fatherless:
The strangers and the widows wants redress:
Give praise to God, depend with lowly faith
On him, and what his holy *spirit* faith:
Remember what a price thy ransom cost,
And now redeem the time that thou hast lost.
Return, return thou (O backsliding nation)
And let thy tears prevent thy desolation:
As yet thou mayst return: for God's embrace
Is open for thee, if thou hast the grace
To give it meeting. Yet, repentance may
Prevent the mischiefs of that evil day
Which here is mention'd: yet, thou mayst have
And by discreet endeavouring, encrease [peace
Each outward grace, and ev'ry inward thing,
Which will additions to thy comfort bring.

Now grant us peace, O Lord! for perilous
The times are grown, and no man fights for us:
But thou, O God! Nor do we seek or crave,
That any other *champion* we have.
Thy church in these dominions, Lord preserve
In purity, and teach us thee to serve

In

And

In holiness and righteousness, until
 We shall the number of our days fulfil.
 Defend this kingdom from all overthrows,
 By foreign enemies, or home-bred foes.
 Our King with ev'ry grace and virtue bless,
 With thine honour, and his own encrease.
 Inflame our Nobles with more love and zeal,
 To thy true spouse, and to this common-weal.
 Inspire our clergy in their several places,
 With knowledge, and all sanctifying graces ;
 That by their lives and doctrines they may rear
 Those parts of *Zion* which decayed are.
 Awake these *people*, give them souls that may
 Believe thy words, and thy commands obey.

F I N I S.
